



*The Right Reverend Father in God
James Usher Arch-Bishop of
Armagh and Primat of all Ireland
cross sculpsit*



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THE
PRINCIPLES
OF
Christian Religion:
WITH
A brief Method of
the Doctrine thereof.
Now fully Corrected, and
much enlarged by the Author.

James Usher, Archbishop of
ARMAGH.

With his Preface thereunto.

2. Tim. 1. 13.

*Hold fast the form of sound words, which
thou hast heard of me, in faith and love
which is in Christ Jesus..*

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To the Reader.



When I was about the age of two or three & twenty years, I drew up these two short Summaries of the heads of Christian Religion; the one containing the more necessary and plainer Principles thereof, fit to be known of all: the other, the methodical and more full declaration of some chief points thereof, framed to the capacity of such as had made a further progresse in the knowledge of these heavenly truths. I little then Imagined, that such rude draughts as these were should ever have been presented unto the the publick view of the world, But

A 4 seeing

To the Reader.

seeing, contrary to my mind, they have by many Impressions been divulged, and that in a very faulty manner: I have been perswaded at last, upon some revival of them, to let them now goe abroad in some more tolerable condition than they did before. Hoping, that as at the first I had the favour from God, that none did despise my Youth; so now these first fruits of mine will not altogether be contemned, being by me again presented unto thee when my Head is gray.

JAMES ARMAGH.

The large *Body of Divinity*, by the same Author; is sold also at the
Kings-Arms in St. Pauls
Church-yard.



THE
PRINCIPLES
OF
Christian Religion.

Question.

What sure ground have
we to build our Reli-
gion upon?

Answer. The word of God,
contained in the Scriptures.

Q What are these Scrip-
tures?

A. Holy writings, indited

A 4 by

2. Pet. 1.

12.

2. Tim. 3.

15.

Eph. 2. 20.

2. Pet. 1. by God himself for the perfect instruction of his Church.

21.
2. Tim. 3. Q. *What gather you of this,*
15, 16, 17. *that God is the Author of these*
Writings?

Luke 16. A That therefore they are
29. of most certain credit, and
Gal. 1. 8. highest authority.

Q. *How serve they for the*
perfect instruction of the
Church?

2. Tim 3. A. In that they are able to
15, 16. instruct us sufficiently, in all
points of Faith that we are
bound to believe, and all good
duties that we are bound to
practise.

a Deut. 31. Q *What gather you of this?*

11, 12, 13. A. That a it is our duty to
Joh. 8. 35. acquaint our selves with these
Joh. 5. 39. holy writings, and b not to re-
b Acts 17. ceive any doctrine that hath
11. not warrant from thence.

1 Cor. 4. Q. *What is the first point of*
6. *Religion,*

Religion, you are to learn out
of Gods word?

A. The Nature of God.

a Ioh. 4. 24

Q. What is God?

b Rev I 8:.

A. God is a Spirit, most

a Acts 17. 24.

b perfect, most c wise, al-
mighty and most holy.

c Pro. 8. 14.

1 Tim. 1.

17.

Job 9 4 12 13 Jer. 10 12. Ex 34 6 7. Ps. 145. 17.

Q. What mean you by call-
ing God a Spirit?

A. That God hath no bo-
dy at all; and therefore must
not be thought to be like un-
to any thing which may be
seen by the eie of man.

1 Tim. 1:

17. Col. 1.

15. Rom. 1.

23. Deut. 4

12. 15. 16.

Q. Are there any more
Gods then one?

A. No : there is a only
one God : though in that one
Godhead there be b three
persons.

a Eph. 4. 5.

6.

1 Cor. 8. 4.

Deut. 4.

35. 39.

b Mat. 28.

19.

Q. Which is the first of these
persons?

A 5

(A. The 1 Job. 5. 7)

Heb. I. 3.
5.

A. The Father, who begetteth the Son.

Q. Which is the second?

Heb. I. 5.
John I. 18.

A. The Son, begotten of the Father.

Q. Which is the third?

Joh I. 5. 26.
Gal. 4. 6.

A. The Holy Ghost, proceeding from the Father and the Son.

Q. What did God determine concerning his Creatures.

Acts 2. 23.
& 15. 18.
Eph. I. 4.
11. Ps.
33. 11.

A. He did before all time, by his unchangeable counsell, ordain whatsoever afterwards shoul come to pass.

Q. In what manner had all things their beginning?

Gen. I. 1.
Heb II. 3.
Exo. 20.
11 Rev. 4.
11.

A. In the beginning of time, when no creature had any being, God by his Word alone. in the space of six daies created all things.

Q. Which are the principal Creatures?

Creatures?

Col. 1. 16.

A. Angels and Men.

Heb. 1. 7.

Q. What is the nature of Angels?

14.

A. They are wholly spiritual, having no body at all.

Q. What is the nature of Man?

A. Man consisteth of two diverse parts; a Body and a Soul.

Gen. 2. 7.

Heb. 12. 9.

Q. What is the body?

A. The outward and earthly part of man; made at the beginning of the dust of the earth.

Gen. 2. 7.

& 3. 19.

Q. What is the Soul?

A. The inward and spiritual part of man; which is immortal, and never can die.

Eccl. 12. 7.

Mat. 10. 28

Rev. 6. 9.

2 Cor. 5. 8.

Q. How did God make Man at the beginning?

A. According to his own likeness and image.

Gen. 1. 16.

& 5. 1.

Q. Where?

Q. Wherein was the Image of God principally seen?

Col. 3. 10.

Eph. 4. 24.

Eccl. 7. 31

A. In the perfection of the Understanding; and the freedom and holiness of the Will.

Q. How many of mankind were created at the beginning?

Gen. 1. 27.

28. & 5. 2.

1 Tim. 2.

13.

Act. 17. 26

A. Two; Adam the man, and Eve the woman: from both whom, all mankind did afterward proceed.

Q. What doth God after the Creation?

John 5. 17.

Nch. 9. 6.

Ps. 119. 91.

Heb. 1. 3.

Act. 17. 27.

28.

Mat. 10.

29. 30.

Pro. 16. 33

Mat. 25.

31. 41.

Jude 6.

A. By his Providence he preserveth and governeth his Creatures, with all things be- longing unto them.

Q. What befel unto the Angels after their creation?

A. Some continued in that holy estate wherein they were created, some of them fell, and became Devils.

Q. May

Q May the good Angels fall hereafter? John 8. 44.
1 John 3. 8.

A. No : but they shall alwaies continue in their Holiness and happines. 1 Tim. 5. 21
Mat. 18. 10
Luk. 20. 36

Q. Shall the wicked Angels ever recover their first estate? 2 Pet. 2. 4
Jude 6.

A. They shall not : but be tormented in Hell world without end. Mat. 26. 40
Rev. 20. 10

Q. How did God deal with Man, after he made him?

A. He made a Covenant or agreement with Adam, and in him with all mankind. Mal. 2. 10.
Gen 2. 17.
Rom. 2. 15

Q. What was man bound to do by this Covenant?

A. To continue as holy as God at the first made him, to keep all Gods Commandments and never to break any of them. Luke 10.
26. 27.
Rom 7. 7.
12. 14.
Gal. 3. 10.
12.

Q. What did God promise unto Man, if he did thus keep his 1 Tim. 1. 5.

his Commandements?

Rom. 7. 10.

& 10. 5.

Luke 10.

25. 28.

Gal. 3. 12.

Gen. 2. 17.

Gal. 3. 10.

Lev. 26. 14.

15.

Deut. 28. 15.

16. & 29.

19. 20.

Eccl. 7. 29.

Genesis 3.

John 8. 44.

Rom. 5. 14.

15.

A. The continuance of his favour and everlasting life.

Q. What did God threaten unto Man, if he did sin and break his Commandements?

A. His dreadful curse, and everlasting death.

Q. Did man continue in that obedience which he did owe unto God?

A. No. For Adam and Eve obeying rather the persuasion of the Devill than the Commandement of God, did eat of the forbidden fruit, and so fell away from God.

Q. Was this the sin of Adam and Eve alone; or are we also guilty of the same?

Rom. 5. 12.

14. 15. 16.

&c.

A. All we, that are their children, are guilty of the same sin; for we all sinned in them.

Q. What

Q, What followed upon this sin?

A. The loss of the perfection of the Image of God, and the corruption of nature, in Man called Original sin. Rom. 5. 12. 14
Gen. 5. 1.
3. & 8. 28.
Psal. 51 5.

Q. Wherein standeth the corruption of Mans Nature? Rom 7 14.
17. 18. 23.

A. In six things principally.

Q. What is the first?

A. The blindness of the Understanding; which is not able to conceive the things of God. 1 Cor. 2. 14
Jer. 24. 7.
2 Cor. 3. 5.
Esh 4 17.
18.

Q. What is the second?

A. The forgetfulness of the memory; unfit to remember good things. Deut. 3. 2
18.
Prov. 3. 1.
Psa. 119. 6.

Q. What is the third?

A. The rebellion of the Will; which is wholly bent to sin, and altogether disobedient unto the will of God. Rom. 5. 6.
& 8. 7.
Phil. 2. 13.
Eph. 4. 12.

2. What

Q. What is the fourth?
 Rom. I. 26. *A. Disorder of the Affec-*
 & 3. 12. 13. tions, of joy, heaviness, love,
 Gal 5. 24. anger, fear, and such like.

Q. What is the fifth?
 Tit. I. 15. *A. Fear and confusion in*
 Heb. 10. 22 the Conscience; condemning
 Rom. 7. 9. where it should not, and ex-
 Joh. 16. 2. cusing where it should con-
 demn.

Q. What is the sixth?
 Rom. 6. 19 *A. Every member of the*
 Job. 31. 1. Body is become a ready instru-
 2 Pet. 2. 14. ment to put sin in execution.
 Ps. 119. 37

Q. What are the fruits that
 Rom. 3. 13 proceed from this natural cor-
 14. 15. ruption?

A. Actual finnes: where-
 Rom. 6. 16 by we break the Commande-
 17. & 7. 5. ments of of God in the whole
 Gal. 5. 19. course of our life.
 20. 21.

Q. How do we thus break
 Mat 12. 34 Gods Commandements?
 35 36. &
 15. 19.

A. In thought, word, and
 Acts 8. 22. deed:
 James 3. 2.

deed : no doing that which Mat. 25.
we ought to do, and doing ^{42. 43.}
that which we ought not to ^{Esa. 1. 16.}
do. ^{17.}

*Q. What punishment is
mankind subject unto, by reason
of Original and Actual sin?*

A. He is to subject to all Deut. 1. 28
the plagues of God in this ^{45.}
life; and endless torments in ^{Luke 16. 23}
Hell after this life. ^{Mat. 25. 41}

*Q. Did God leave man in
this wofull estate?*

A. No : but of his free and ^{Ezek. 16.}
undeserved mercy entred in ^{60.}
to a New covenant with man- ^{Zac. 9. 11.}
kind.

*Q. What is offered unto
man in this new Covenant?*

A. Grace and life ever- ^{Rom 1. 24.}
verlasting is freely offered ^{25. 26 & 5.}
by God unto all that shall be ^{15. 16 17.}
made partakers of his Son ^{19 20. 21.}
Jesu Christ; who alone is Me- ^{Eph. 2. 7.}
diator ^{8. 9.} John 1. 12.

Rom. 5. 17. diator betwixt God and
 Heb 3. 14. Man.

1 Tim. 2. 5. *Q. What are you to consider
 in Christ the Mediator of this
 Covenant ?*

*A. Two things : his Na-
 ture, and his Office.*

*Q. How many Natures be
 there in Christ ?*

1 Tim. 3. *A. Two : the Godhead,
 16. and the Manhood, joined to-
 Jo. 1. 1. 14. gether in one person ; which
 Luk. 1. 45. is no other but the second per-
 Rom. 1. 3. son of the Trinity.
 4. & 9. 5.*

*Q. Why must Christ
 be God ?*

*A. That his obedience and
 Gal 4. 4. suffering might be of infinite
 Heb 9. 14. worth and value, as proceed-
 Act. 20. 28 ing from such a person, as
 Rom. 1. 4. was God equall to the Father
 & 4. 25. & that he might be able to over-
 8. 34. come the sharpness of death
 1 Cor. 15. (which himself was to un-
 17. dergo
 1 Pet. 3. 18.
 John 2. 19.
 31.*

dergo) and to raise us from the death of sin, by sending his holy Spirit into our hearts.

Eph. 2. 1.
Col. 2. 13.
Joh. 5. 25.
& 6. 63.
Rom. 8. 9.
1 Joh. 4. 13

Q. Why must Christ be Man?

A. Because the God-head could not suffer : and it was further requisite, that the same nature which had offended should suffer for the offence ; and that our nature, which was corrupted in the first *Adam*, should be restored to his integrity in the second *Adam*, *Christ Jesus* our Lord.

Q. What is the Office of Christ?

A. To be a Mediatour between God and Man.

Heb. 12. 24
1 Tim. 2. 5.
1 Joh. 2. 1.

Q. What was required of Christ for making peace and reconciliation betwix God and

and *Man.*

Rom. 8. 3. 4. *A.* That he should satisfy the first Covenant whereunto man was tied.
& 10. 4.
Gal. 4. 4. 5.

Q. Wherein was Christ to make satisfaction to the first Covenant?

Mat. 5. 17. *A.* In performing that
Heb. 5. 8. 9. righteousness which the Law
& 10. 7 9. of God did require of Man :
10. and in bearing the punishment which was due unto Man
Phil. 2. 7. 8. for breaking of the same Law.
John. 4. 34.
6 Pet. 2. 22.

23. 24. *Q. How did Christ perform that righteousness which Gods Law requireth of Man?*
Esa. 53. 9.
10.

Luke 1. 35. *A.* In that he was conceived by the Holy Ghost, without all spot of original corruption ; and lived most holy all the daies of his life, without all actual sin.
1 Pet. 1. 19.
& 2. 22. &
3. 18.
1 John 3. 5.
Esa. 53. 9.
John 8. 29.

46. & 15. *Q. How did he bear the punishment which was due unto Man*
10.

Man for breaking Gods Law?

A. In that he willingly for mans sake made himself subject to the curse of Law, both in body and soul : and humbling himself even unto the death, offered up unto his Father a perfect sacrifice for the sins of the world.

Gal. 3. 13
1 Pet. 2. 23
24.
Esa. 53. 10.
II.
Mat. 26. 37
38. 39.
Luk 22:43
44.
Heb. 5. 7.
Phil. 2. 8. Heb. 14. 9 15. 26. 28 & 10. 10. 12. 4.

Q. What is required of Man for obtaining the benefits of the Gospell?

A. That he receive Christ Jesus whom God doth freely offer unto him.

John 1. 29.
& 3. 16. 17.
Jo. 1. 11. 12
Rom. 5. 17.
Heb. 3. 6.
14.

Q. Be what means are you to receive Christ?

A. By faith, whereby I believe the gracious promises of the Gospell.

Col. 2. 6. 7.
John 1. 12.
& 6. 29.
35. 40. 47.
& 7. 37. 38.
Rom. 9. 30.

Q. How do you receive Christ

Eph. 1. 13. *Christ by faith?*

John 6. 35. *A.* By laying hold of him,
54. 55. 56. and applying him with all be-
57. nefits to the comfort of mine
Gal. 2. 20. own soul.

& 3. 27. *Q. What is the first main*
Eph. 3. 17. *benefit which we do get by thus*
2 Cor. 13. 5. *receiving Christ?*

1 Cor. 1. 30 *A.* Justification, whereby,
2 Cor. 5. in Christ, we receive the for-
19. 21. giveness of our sins, and are
Rom. 4. 3. accounted righteous : being
4. 5 6. 7. 8. by that means freed from the
9. & 5. 11. guilt of sin and condemnation
16. 17. 18. and estated in a new interest
19 & 8. 1. unto everlasting life.
2. 33. 34.
1 Joh. 1 7.

*Q. Whereby then must we
look to be justified in the sight
of God?*

A. Only by the merits of
Phil. 3. 9. Christ Jesus, received of us by
Rom. 3. 26. Faith.

27. 28. *Q. What other main benefit*
2. Gal. 1. 6. *do we get by receiving Christ?*
Ex 3. 8.

A. Sanc-

A. Sanctification; whereby we are freed from the dominion of sin, and the image of God is renewed in us.

1 Cor. 6. 11
1 Thes. 5.
23.
Rom. 6. 6.
7. 14.

Q. Wherein is this Sanctification seen?

Eph. 4. 22.
23, 24.
Col. 3. 5. 9.
10.

A. In Repentance, and new Obedience springing from thence.

Act. 26. 20.
Mat. 3. 8.

Q. What is Repentance?

A. Repentance is a gift of God whereby a godly sorrow is wrought in the heart of the faithful, for offending God their merciful father by their former transgressions; together with a resolution for the time to come, to forsake their former courses, and to lead a new life.

2 Tim. 2.
25.
Jer. 31. 18.
19.
2 Cor. 7. 10.
11.
Act. 11. 23.
& 26. 20.
Psal. 119.
106. 112.

Q. What call you new Obedience?

A. A careful endeavour which the faithful have to give

Luk. 1. 63
74. 75.
Psal. 119. 6.

1 Pet. 4. 1. give unfeigned obedience un-
 2 3. to all Gods Commandements,
 1 John. 3. 3 according to that measure of
 strength wherewith God doth
 enable them.

*Q. What rule have we for
 the direction of our obedience ?*

*A. The a Moral Law of
 God : the b f m whereof is
 Mat. 15. 6, contained in the ten Com-
 9. mandements.*

a Ezek. 20.

18, 19.

105, 106. Deut. 5. 32. & 12. 32. Num. 15. 39.

Jer. 19. 5. b Exod. 34. 27, 28. Mat. 22. 40.

*Q. What are the chief parts
 of this Law ?*

*A. The duties which we
 Mat. 22. 37 owe unto God, set down in
 38, 39, 40. the first Table : and that
 Mar. 12. which we owe unto Man in
 30, 31, 33. the second.*

Luke 1. 75.

& 10. 27.

Eph. 4. 24.

1 Tim. 2. 2.

*Q. What is the sum of the
 first Table ?*

*A. That we love the Lord
 Mat. 22.
 37. 38. ONE*

our God, with all our heart, Luk 10. 27
with all our soul, and with all, Deut. 6. 5.
our mind.

Q. How many Commandements belong to this Table?

A. Four.

Exod. 20.

Q. Which is the first Commandement?

A. I am the Lord thy God; which have brought thee out of the land of Egypt, out of the house of bondage, Thou shalt have no other gods before me.

Q. What duty is enjoined in this Commandement?

A. That in all the inward powers and faculties of our souls, the true eternall God be entertained, and he only.

Q. Which is the second Commandement?

A. Thou shalt not make unto thee any graven image,

B

Q. What

Q. What duty is enjoined in this Commandment ?

A. That all outward means of religious and solemn worship be given unto the same God alone ; and not so much as the least degree thereof (even the bowing of the body) be communicated to any Image or representation either of God, or of any thing else whatsoever.

Q. Which is the third Commandment ?

A. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that takes his name in vain.

Q. What is enjoined in this Commandment ?

A. That in the ordinary course of our lives, we use the Name of God, (that is, his titles,

ticles, words, works, judgments, and whatsoever he would have himself known by) with reverence and all holy respect; that in all things he may have his due glory given unto him.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day, to keep it holy, &c.

Q. What doth this Commandment require?

A. That we keep holy the Sabbath day, by resting from the ordinary busineses of this life, and bestowing that leisure, upon the exercises of Religion, both publick and private.

Q. What is the sum of the second Table?

A. That we love our
B 2 Neighbours

Mat. 22. 39
Rom. 23. 9

Neighbours as our selves.

Q. What Commandments belong to this Table?

A. The six last.

Q. Which is the fifth Commandment?

A. Honour thy father and thy mother that thy daies may be long in the land which the Lord thy God giveth thee.

Q. What kind of duties are prescribed in this Commandment, which is the first of the second Table?

A. Such duties as are to be performed with a special respect of superiours, inferiours, and equals : as namely, reverence to all superiours, obedience to such of them as are in authority ; and whatsoever speciall duties concern the Husband and Wife, Parents,

rents and Children, Masters and Servants, Magistrate and people, Pastors and Flock, and such like.

Q. Which is the sixth Commandement?

A. Thou shalt not kill.

Q. What doth this Commandement enjoin?

A. The preservation of the safety of mens persons, with all means tending to the same.

Q. Which is the seventh Commandement?

A. Thou shalt not commit adultery.

Q. What is required in this Commandement?

A. The preservation of the chastity of mens persons; for the keeping whereof, Wedlock is commanded unto them that stand in need thereof.

Q. Which is the eighth Commandement?

A. Thou shalt not steal.

Q. What things are ordered in this Commandement?

A. Whatsoever concerneth the goods of this life; in regard either of our selves, or of our neighbours.

Q. How in regard of our selves?

A. That we labour diligently in an honest and profitable calling; content our selves with the goods well gotten, and with liberality employ them to good uses.

Q. How in regard of our Neighbours?

A. That we use just dealing unto them in this respect, and use all good means that may tend to the furtherance of their estate.

Q. Which

*Q. Which is the ninth Com-
mandement?*

*A. Thou shalt not bear
falle witness against thy
neighbour.*

*Q. What doth this Com-
mandement require?*

*A. The using of truth in
our dealing one with another,
especially to the preservation
of the good name of our
neighbours.*

*Q. Which is the tenth and
last Commandement?*

*A. Thou shalt not covet
thy neighbours house, thou
shalt not covet thy neigh-
bours wife, nor his man-
servant, nor his maid-ser-
vant, nor his ore, nor his
ass, nor any thing that is
thy neighbours.*

*Q. What doth this Com-
mandement contain?*

Exod. 20.

17. with

Mat. 5. 28

& Rom. 7. 7

A. It condemneth all wandering thoughts, that disagree from the love which we owe unto our Neighbours; although we never yield consent thereunto.

Rom 11.

15, 16. & them?

10. 14, 16.

17.

1 Cor. 1. 21

& 12. 28. 2 Cor. 3. 3. Eph. 4. 11, 12.

Q. What means doth God use to offer the benefits of the Gospell unto men, and to work and increase his graces in them?

A. The outward Ministry of the Gospell.

Q. Where is this Ministry executed?

Mat. 18. 17

18.

Act. 11. 26

& 14. 23. & 15. 22. & 20. 17, 28. & 14. 23, 28, 33, 34.

A. In the visible Churches of Christ,

Q. What do you call a visible Church?

A. A

A. A company of men that live under the outward means of salvation. Acts 2. 47. & 20. 17, 20, 21, 32.

Q. What are the principal parts of this Ministry? 1 Cor. 12, 18, 21, 24.

A. The administration of the Word and Sacraments. Mat. 28. 19. Acts 2. 41,

Q. What is the Word? 42. & 20. 7.

A. That part of the outward Ministry, which consisteth in the delivery of doctrine. Tit. 1. 9. 2 Tim. 1. 3, 4, 11, 12. & 5. 17.

2 Tim. 2. 15. & 4. 2. Rom. 10. 14, 16, 17. 1 Cor. 1. 18. 21, 23, 24. Acts 14, 21. & 20. 10, 21, 27, 31, 32.

Q. What is a Sacrament?

A. A Sacrament is a visible sign, ordained by God to be a seal for confirmation of the promises of the Gospel unto the due receivers thereof. Gen. 17. 10, 11. Rom. 4. 11, 12. & 2. 28, 29. 1 Cor. 10.

Q. Which are the Sacraments ordained by Christ in the new Testament? 1, 2, 3, 4, 16. 1 Cor. 10. 1

B 5

A. Bap- 2, 3, 4. & 12

13.

Acts 2.41,

42 & 20.7.

Mat. 3.6,

11. & 28.

19.

Acts 2.38,

41 & 8.36,

37.

Tit. 3.5.

Gal. 3.27.

1 Cor. 1.13

15. & 12.13

1 Joh. 1.7.

Heb. 9.14.

1 Pet. 1.19.

Rev. 1.5.

Mat. 3.11.

Acts 2.38.

& 22.16.

1 Cor. 6.11

Gal. 3.26,

27.

1 Pet. 3.21.

Rom. 6.3,

4, 5, 6.

A. Baptism and the Lords Supper,

Q. What is Baptism?

A. The Sacrament of our admission into the Church; sealing unto us our new birth, by the communion which we have with Christ Jesus.

Q. What doth the element of water in Baptism represent unto us?

A. The blood and spirit of Jesus Christ our Lord.

Q. What doth the cleansing of the body represent.

A. The cleansing of the Soul by the forgiveness of sins and imputation of righteousness.

Q. What doth the being under the water, and the freeing from it again, represent?

A. Our dying unto sin, by the force of Christs death; and

and living again unto righte- Col. 2. 11,
ousness, through his resur- 12.
rection.

*Q. What is the Lords Sup-
per?*

A. The Sacrament of our Mat. 26. 26
preservation in the Church; 28.
sealing unto us our spirituall 1 Cor. 10.
nourishment and continual 16. & 11.
increase in Christ. 24, 25, 26.
&c.

*Q. What do the elements of
Bread and Wine in the Lords
Supper represent unto us?*

A. The Body and Bloud Mar. 26. 26
of Christ. 28.

*Q. What doth the breaking
of the bread and pouring out of
the Wine represent?* 1 Cor. 10.
16. & 11.
24, 25, &c.

A. The sufferings whereby Mar. 26. 26
our Saviour was broken for 28.
our iniquities; the shedding 1 Cor. 11.
of his precious blood, and 24, 25, 26.
pouring out of his Soul unto Eia. 53. 5.
death. 10, 12.

Q. What

Q. What doth the receiving of the bread and Wine represented?

A. The receiving of Christ by faith.

1 Cor. 10.

16. 17.

& 12. 13.

Joh. 1. 12. & 6. 27, 29, 35, 36, 40, 47, 48, 63, 64.

& 7. 31, 38. 2 Cor. 13. 5. Eph. 3. 17. Heb. 3. 14.

Q. What doth the nourishment which our body receiveth by vertue of this outward meat and drink seal unto us?

A. The perfect nourishment and continual increase of strength which the inward man enjoyeth by vertue of the communion with Jesus Christ.

Joh. 6. 35.

50, 51, 54,

55, 56, 57,

58.

Eph. 4. 16.

Q. After the course of this life is ended; what shall be the state of man in the world to come?

A. Every one is to be judged, and rewarded according to

Heb. 9. 27.

Rom. 14.

10, 12.

to

to the life which he hath lead. 2 Cor. 5. 8,

Q. How many kinds be there of this judgment? 9, 10. Eccl. 12. 14

A. Two; the one particular, the other general.

Q. What call you the particular judgment?

A. That which is given up on the Soul of every man, as soon as it is departed from the body. Eccl. 12. 7. Heb 9. 27. Luk. 16. 22. 23. 24. 25.

Q. What is the state of the Soul of man, as soon as he departeth out of this life?

A. The ^a Souls of Gods Children be presently received into Heaven, there to enjoy unspeakable comforts: the ^b Souls of the wicked are sent into hell, there to endure endless torments. a Luk. 16. 22, 25, & 23. 43. Rev. 14. 13. Esa 57. 1. 2. 2 Cor. 5. 6, 8. Joh. 5. 24. Luk. 16. 23.

24, 25, 26. b 1 Pet. 3. 10. Esa. 22. 14. Jo. 8. 24.

Q. What call you the general judgment? *A. That*

Mat. 13. 40 *A.* That which Christ shall
 41, 42, 43, in a solemn manner give upon
 49, 50, & all men at once; when he
 19. 28, & shall come at the last day with
 24. 30, 31. the glory of his Father, and
 32, 33, 46. all men that ever have been
 Acts 1. 11. from the beginning of the
 & 35. 31. world untill that day shall ap-
 32. 33. 46. pear together before him,
 Acts 1. 11. both in body and soul, whe-
 & 3. 19. 21. ther they be *quick* or *dead*.
 & 17. 31. 1 Cor. 4. 5
 & 6. 2, 3. & 15. 52. 1 Thes. 4. 16, 17. 2 Thes. 1. 7, 8. 2 Pet.
 3. 10, 11, 12 Rev. 20. 12, 13, 14, 15. 2 Tim. 4.
 1. 1 Pet. 4. 5.

*Q. How shall the dead ap-
 pear before the judgment seat
 of Christ?*

A. The bodies which they
 Job 19. 25, 26, 27. had in their life time, shall
 Dan. 12. 2, 3. by the almighty power of
 Mat 23. 30 God be restored again, and
 31, 32. quickned with their souls:
 John 5. 28, 29. & 11. 24 and so there shall be a gene-
 1 Cor. 15. ral

ral resurrection from the dead; 12, 13, 51.
1 Thes. 4.

Q. How shall the quick appear? 13, 14, 15, 16.
Rev. 20, 12.

A. Such as then remain alive, shall be changed in the twinkling of an eye: which shall be to them in stead of death. 13.
2 Tim 4 1.
1 Thes. 4.
15, 16, 17.
1 Cor 15.

Q. What sentence shall Christ pronounce upon the righteous? 51, 52, 53.
2 Cor. 5. 4.

A. Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world. Mat. 25 34.

Q. What sentence shall he pronounce upon the wicked?

A. Depart from me ye cursed into everlasting fire; which is prepared for the Devil and his Angels. Mat. 25. 41.


Q. What shall follow this.

A. Christ

1 Cor. 15.

24, 28.

A. Christ shall deliver up
the kingdom to his Father,
and God shall be all in
all.

[The Questions that are
thus marked  are to be o-
mitted by new beginners.]

FINIS.

A BRIEF
METHOD
OF
THE DOCTRIN
OF
Christian Religion :
SHEWING
The Connection of the
chief points thereof ;
with a more particular
declaration of some
principal heads which
were but shortly
touched in the for-
mer Sum.

Heb 6. 1.

Therefore leaving the Doctrine of the begin-
ning of Christ, let us be set forward unto
perfection,

A
METHUEN
OF
THE DOCTRINE

OF
THE DOCTRINE
OF
THE DOCTRINE
OF
THE DOCTRINE

The Connection of the
chief points thereof
with a more particular
description of some
principal heads which
were but barely
mentioned in the
former

Part I.
By
J. M.
LONDON:
Printed by J. M.
1711.



THE
 Method of the
 DOCTRINE
 OF
Christian Religion.

Question.

What certain rule have
 we left us, for our
 direction in the knowledge of
 the true Religion, whereby we
 must be saved?

Answer. The Holy Scrip-
 tures

tures of the Old and New Testament: which God delivered unto us by the Ministry of his Servants the Prophets and Apostles, to inform us perfectly in all things that are needfull for us to know in matters of Religion.

Q. What be the general heads of Religion, which in these holy writings are delivered unto us?

Psa. 103. 8.

39 & 145.

3. 4. 11.

12.

1 Chio. 29. 11. Mat. 6. 3.

A. The knowledge of Gods Nature and Kingdom.

Q. What are we to consider in Gods Nature?

Col. 2. 9.

Heb. 1. 3.

1 Joh. 5. 7.

A. First his essence or being, which is but one; and then the Persons, which are three in number.

Q. What do you consider in Gods essence or being?

A. His

A. His perfection and Life.

Q. How are we to conceive of God, in regard of his Perfection?

A. That he is a Spirit, most single and infinite, having his being from himself, and having need of nothing which is without himself.

Q. Why do you call God a Spirit?

A. To declare his being to be such, as hath no body, and is not subject to our outward senses: that we admit not any base conceit of his glorious Majesty, in thinking him to be like unto any thing which can be seen by the eye of man.

Q. What understand you by the singleness or Simplicity of Gods Nature?

A. That he hath no parts nor

Job 11. 7, 8.
1 Tim. 6.
16.
Psa. 145 3.
Rev. 1. 8.
Rom 11.
36.
A. 17. 24.

Rom. I. 17. nor qualities in him, but
 Jam. I. 23. whatsoever is in him, is God,
 1 Joh. I. 5. and Gods whole essence.

7.
 Esa. 43. 25. *Q. What gather you of*
 Pro. 8. 14. *this, that God hath no parts*
nor qualities?

Mal. 3. 6. *A. That he neither can be*
 Jam. I. 17. *divided, nor changed; but*
remaineth always in the same
state without any alteration
at all.

Q. In what respects do you
call Gods essence infinite?

A. In that it is free from
all measure both of time and
place,

Q. How is God free from
all measure of time?

Rev. 1. 8. *A. In that he is eternall,*
 Psa. 90. 2. *without beginning and with-*
 7. *out ending, never elder nor*
 2 Pet. 3. 8. *younger; and hath all things*
 Job. 8. 58. *present unto him, nothing*
former or latter, past or to
come.

Q. How

Q. How is God infinite in regard of place?

*A. In that he filleth all things and places, both within and without the World, present every where, and con-
1 King. 8. 27.
Psa: 145. 3.
Jer. 23. 24.
teined no where.*

Q. How is he present every where? hath he one part of himself here, and another there?

A. No: for he hath no parts at all whereby he might be divided; and therefore must be wholly wheresoever he is.

Q. What do you call the Life of God?

*A. That by which the divine nature is in perpetual action, most simply and infinitely moving it self: in respect whereof the Scripture calleth him the Living God.
Rev. 10. 6.
Deut. 32. 4.
Jesh. 3. 20.
Heb. 10. 31.
1 Tim. 4. 10.
& 6. 17.*

Q. What

Q. What gather you from the comparing of this infiniteness and simplicity (or singleness) of Gods nature with his life and motion?

A. That when Strength, Justice, Mercy, and such like, are attributed unto God, we must conceive that they are in him without all measure: and further also, that they be not divers vertues where-
Pro. 8. 14. by his nature is qualified;
1 Joh. 4. 17 but that all they and every
Esa. 43. 25. one of them is nothing else but God himself, and his intire essence.

Q. Wherein doth the Life of God shew it self?

A. In his Allsufficiency,
Deut. 324. and in his holy Will.
Exod. 34.
6. 7.
Psa. 89. 13, 14. & 145. 7, 17. Jer. 32. 17,
 18, 19. Nah. 1. 13.

Q. where

Q Wherein standeth his
Alſufficiency?

A. In his all knowing Wiſ-
dom, and his almighty
Power.

Pſ. 147. 5.
Prov. 8. 14.
Jer. 10. 12.
& 32. 19.
Job 9. 4.
& 12. 13.

Q. Wherein doth this Wiſ-
dom conſiſt?

A. In perfect knowledge
of all things, that either are
or might be.

Ibid.

Q. In what ſort doth God
know all things? doth he, as
we do, ſee one thing after a-
nother?

A. No: but with one
ſight he continually behold-
eth all things diſtinctly, whe-
ther they be paſt, preſent, or
to come.

Heb. 4. 13.

Q. How is God ſaid to be
Almighty?

A. Becauſe he hath pow-
er to bring to paſs all things
that can be; howſoever to

Rev. 1. 8.
Mat. 19. 26
Mat. 14. 36
Luke 1. 37

us they may seem impossible.

Q. Wherein is the Holiness of his Will seen?

A. In his Goodness, and in his Justice.

Q. Wherein doth he shew his Goodness.

A. In being beneficial unto his creatures, and shewing mercy unto them in their miseries.

Mat. 19. 17. Rom. 9. 18. Ex. 34. 6, 7. Neh. 9. 32, 33. 1 Joh. 4. 16. Psal. 33. 5. 1 Tim. 4. 10. Psal. 145. 7, 8, 9. 17. Neh. 9. 17, 31. Psal. 103. 8, 9, &c. Lam. 3. 22.

Q. Wherein sheweth he his Justice?

A. Both in his Word, and in his Deeds.

Q. How sheweth he Justice in his Word?

A. Because the truth thereof is most certain.

Q. How sheweth he Justice in his Deeds?

A. By ordering and disposing

Mat. 19. 17.

Rom. 9. 18.

Ex. 34. 6, 7.

Neh. 9. 32,

33.

1 Joh. 4. 16.

Psal. 33. 5.

1 Tim. 4. 10.

Psal. 145.

7, 8, 9. 17.

Neh. 9. 17, 31.

Psal. 103. 8, 9, &c.

Lam. 3. 22.

Deut. 32. 4.

Neh. 9. 32,

33.

Ibid.

Num. 23.

19.

Rom. 3. 4.

Neh. 9. 8.

Deut. 32. 4.

posing all things rightly; and rendering to his creatures according to their works.

Q. What do you call Persons in the God-head?

A. Such as having one essence (or being) equally common, are distinguished (not divided) one from another by some incommunicable property.

Q. How cometh it to pass that there should be this diversity of persons in the God-head?

A. Though the essence or being of the God-head be the same, and most simple, (as hath been declared :) yet the manner of having this being is not the same; and hence ariseth the distinction of persons: in that beside the being, which is common to all and the self-same in all,

C 2

they

Psal. 145.
17.
Rom. 2. 2.
5, 6.
Rev. 22. 12
1 Pet. 1. 17.

they have every one some special property which cannot be common to the rest.

Q. Which are these persons, and what are their personal properties?

A. The first person in order is the Father, who begetteth the Son. The second is the Son, begotten of the Father. The third is the Holy Ghost, proceeding from the Father and the Son.

Q. Doth the God-head of the Father beget the God-head of the Son?

A. No : but the person of the Father begetteth the person of the Son.

Q. Thus much of Gods Nature : What are we to consider in his Kingdome?

A. First, the Decree made
 Eph. 1. 11. from all eternity : and then
 Act. 4. 21. the

the *Execution* thereof accomplished in time.

Q. How was the Decree made?

A. All things whatsoever should in time come to pass, with every small circumstance appertaining thereunto was ordained to be so from all eternity, by Gods certain and unchangeable counsell.

Q. Did God then before he made man, determine to save some and reject others?

A. Yes surely : before they had done either good or evill, God in his eternall counsel set some apart, upon whom he would in time shew the riches of his *mercy*; and determine to withhold the same from others, upon whom he would shew the severity of his *justice*?

Rom. 9 11.
21 22, 23.
Mat 25 34
2 Tim 2 20
Rev. 17. 8.
1 Thes. 5. 9.

C 3

Q. What

Q. What should move God to make this difference between Man and Man?

A. Only his own good pleasure: when by having purposed to create man for his own Glory, forasmuch as he was not bound to shew mercy unto any, and his Glory should as well appear as well in executing of justice, as in shewing mercy; it seemed good unto his heavenly Wisdom to choose out a certain number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

Q. Wherein doth the execution of Gods decree consist?

A. In the works of the Creation and Providence.

Q. What was the manner of the Creation?

A. In

Rom. 9 15

16, 21, 22,

23.

Pro. 16. 4.

Mat. 11 25

26.

Eph. 1. 1, 11

Jude 5. 4:

Neh. 9 6:

Psal. 146, 6

7. & 148. 5,

6.

A. ^aIn the beginning of time, when no creature had any being, God by his ^bword alone, did in the space of ^csix daies create all things, ^dboth visible and invisible, ^emaking every one of them exceeding good in their kind.

^a Gen. I. 1.

Mar. 10 6.

Ioh. I. 1, 2,

3.

^b Heb. 11 3

Psa. 33. 6.

& 148. 5.

^c Gen. I. 3 I

Exo. 20. 11

^d Col. I. 16.

^e Gen. I. 3 I

Ecc. 12 7.

Q. What are the principal creatures which were ordained unto an everlasting condition?

A. Angels, altogether Spirituall and void of bodies; and Man consisting of two parts, the body which is earthly, and the soul, which is spirituall, and therefore not subject to mortality.

2. In what regard is man said to be made according to the likeness and Image of God?

A. In regard especially of the perfections of the powers

of

of

of the soul; namely, the wisdom of the mind, and the true holiness of his free will.

Q. How are you to consider of Gods Providence?

A. Both as it is common unto all the creatures; which are thereby sustained in their being; and ordered according to the Lords will: and as it properly concerneth the everlasting condition of the Principal Creatures, to wit, Angels and Men.

Q. What is that which concerneth Angels?

A. Some of them remained in that blessed condition wherein they were created, and are by Gods grace for ever established therein. Others kept it not, but wilfully lost the same; and therefore are condemned to everlasting

lasting torment in Hell, without all hope of recovery.

Q. How is the state of Mankind ordered?

A. In this life by the tenor of a *a* twofold Covenant; and in the World to come, by the sentence of a twofold *b* Judgment.

a Gal. 3. 10

11, 12, 13.

b 4. 24.

R. m 3. 27.

a 10. 5. 6

b Heb 9. 27

Luk. 16. 22, 23. Rom. 14. 10, 12 *M*^a 5, 25 31, 32

Q. What is the first of these Covenants?

A. The Law, or the covenant of works: whereby God promiseth everlasting life unto man, upon condition that he perform intire and perfect obedience unto his Law, according to that strength wherewith he was indued by vertue of his creation; and in like sort threatneth death unto him, if he do

C 5

not

not perform the same.

Q. What seal did God use for the strengthening of this Covenant?

A. The two Trees which he planted in the middle of Paradise: the one of life, the other of knowledge of good and evil.

Gen. 2. 9,
17. & 3. 3,
7, 11, 17,
22, 24.
Rev. 2. 7.
Prov. 3. 18.

Q. What did the tree of life signify?

A. That man should have assurance of everlasting life, if he continued in obedience.

Q. What did the Tree of Knowledge of good and evil signify?

A. That if man did fall from obedience, he should be surely punished with everlasting death; and so know by experience in himself, what evil was, as before he knew by experience that only which was good.

Q. What

*Q. What was the event of
this Covenant?*

A. By one man sin entred
into the World, and Death Rom 5. 12.
by sin; and so death went
over all men, forasmuch as
all have sinned.

Q. How did sin enter?

A. Whereas God had Gen. ch. 3.
threatned unto our first Pa-
rents, that whatsoever day
they did eat of the forbidden
fruit they should certainly die:
they, believing rather the
word of the Devil that they
should not die, and subscri-
bing unto his reproachfull
blasphemy, whereby he char-
ged God with envy towards
their estate, as if he had there-
fore forbidden the fruit, lest
by eating thereof they should
become like God himself,
entred into rebellion against
the

the Lord who made them, and openly transgressed his Commandement.

Q. What followeth from this?

Jam. 1. 14,

15.

Gal. 5. 19.

Col 3. 9,

10.

A. First, the corruption of nature called original sin, derived by continual descent from Father to Son; where, with all the powers of the soul and body are infected, and that in all men equally; and then actually in, arising from hence.

Q. Shew how the principall powers of the soul are defiled by this corruption of our nature?

A. First, the understanding is blinded with ignorance and infidelity. Secondly, the memory is prone to forget the good things which the understanding hath conceived. Thirdly, the Will is disobedient

dient to the will of God understood and remembred by us, (the freedom of holiness, which it had at the first, being now lost) and is wholly bent to sin. Fourthly, the affections are ready to over-rule the Will, and are subject to all disorder. Lastly, the Conscience it self is dis-tempered and polluted. Tit. I. 15.

Q In what sort is the Conscience thus dis-tempered?

A. The duties thereof being two especially, to give direction in things to be done, Rom. 2. 15
and to give both witness and judgment in things done: for 2 Cor. 1. 12
the first, it sometimes giveth John 8. 9.
no direction at all, and there-upon maketh a man to sin in doing of an action otherwise good and lawfull: sometimes Rom. 14. 23.
it giveth a direction, but a wrong

Gal. 1. 4. wrong one, and so becometh
 1 Chro. 13 a blind guide, forbidding to
 John 16 2. do things which God allow-
 eth, and commanding to do
 things which God forbiddeth.
 For the second it sometimes
 Eph. 4 18, giveth no judgement at all,
 19. not checking the offender as
 1 Tim. 4 2. it should but being benumbed
 and as it was seared with an
 hot iron. It sometimes giveth
 judgment, but falsely; con-
 demning where it should ex-
 Col. 2. 21, cuse, and excusing where it
 22. should condemn; thereby
 Rom. 7. 9. filling the mind with false fears
 or feeding it with vain com-
 John 8 9. forts: and sometimes giveth
 1 Joh. 3. 20 true judgment, but uncomfor-
 Pro. 28. 1. table and fearfull, tormenting
 Acts 24. 26 the guilty soul as it were with
 the flashes of hell-fire.

Q. What are the kinds of
 actual sin?

A. Such

A. Such as are either *inward* in the thoughts of the mind and lusts of the heart; or *outward*, in word or deed: whereby those things are done which should be omitted, and those things omitted which should be done.

Jam. 1. 14.
15.
Eph. 2, 3.
Mat. 5. 28.
& 12. 34. &
15. 19 &
25. 42.
Esa. 1, 16. 17.
Rom 7. 12.

Q. What is the death which all men are subject unto, by reason of these sins?

A. The curse of God both upon the things that belong unto them (such as are their Wife and Children, honour, possessions, use of Gods Creatures, &c.) and upon their own persons, in life and death.

Gal. 7. 10.
Deu. 28. 15
16. &c.
Psal. 109. 9
10, 11, 12.
&c.
Prov. 10. 7.

Q. What are the curses they are subject to in this life?

A. All temporal calamities both in body (which is subject unto infinite miseries) and in soul,

Deut. 28.
21, 22, &c.
Levit. 26.
16, 17, &c.
John 5. 24.

Deu. 28 28 soul, which is plagued some-
 65, 66, 67. time with madness, sometime
 Psal. 89. 22 with the terrour of a guilty
 1 Joh. 2 16 Conscience, sometimes with a
 Eph. 2. 2. benumbed and seared Consci-
 Col. 1. 13 ence, sometime with hard-
 2 Cor 4 4 ness of heart, which cannot
 repent; and finally, a spirituall
 slavery under the power of
 the World and th. Devill.

*Q. What is the death that
 followeth this miserable life?*

A. First, a separation of
 the soul from the body: and
 then, an everlasting separati-
 on of the whole man from
 the presence of God, with
 unspeakable torments in hell-
 fire, never to be ended.

*Q. If all mankind be subject
 to this damnation; how then
 shall any man be saved?*

A. Surely by this first Co-
 venant of the Law, no flesh
 can

can be saved ; but every one & 2. 10, 11,
must receive in himself the ^{22.}
sentence of condemnation ; Eph. 2. 3,
yet the Lord, being a god of ^{45.}
mercy, hath not left us here ; Hos. 2. 18,
but entred into a second Co- ^{19.}
venant with mankind. Rom. 10. 5,
^{6. 9.}

*Q. What is this second Co- Gal. 3. 10,
venant (13, 14.)*

A. The Gospell, or the Gal. 3. 12,
Covenant of grace ; whereby ^{17, 22.}
God promiseth everlasting life John 1. 12.
unto man, upon condition that Rom. 5. 17
he be reconciled unto him in Eph. 2. 13,
Christ : for as the condition of ^{14.}
the first, was the continuance
of that righteousness which
was to be found in mans own
person : so the condition of the Rom. 3. 21.
second is the obtaining of that ^{22 & 10. 3.}
righteousness which is with-
out himself ; even the righte-
ousness of God which is by faith
in the Mediator Jesus Christ. Phil. 3. 9.

Q. What

Q. What are we to consider in Christ our Mediator?

A. Two things: his Nature and his Office?

Q. How many natures be there in Christ?

A. Two; the Godhead, and the Manhood: remaining still distinct in their substance, properties and actions.

Q. How many persons hath he?

A. Only one; which is the person of the Son of God: for the second person in the Trinity took upon him, not the person but the nature of man; to wit, a body and a reasonable soul: which do not subsist alone, (as we see in all other men) but are wholly sustained in the person of the Son of God.

Q. What is the use of this wonderfull

wonderfull union of the two Natures in one Person?

A. Our nature being received into the union of the Person of the Son of God; the sufferings and the obedience which it performed became of infinite value, as being the sufferings and the obedience of him who was God, equall with the Father.

Q. What is the Office of Christ?

A. To be a Mediator betwixt God and Man? 1 Tim. 2. 5.

Q. What part of his office did he exercise in things concerning God?

A. His Priesthood. Heb. 2. 17.

Q. What are the parts of his Priestly office? & 5. 1. & 7. 24.

A. The satisfaction of Gods justice, and intercession.

Q. What is required of Christ?

Christ for the satisfaction of Gods justice?

A. The paying of the price which was due for the breach of the Law committed by mankind; and the performance of that righteousness, which man by the Law was bound unto, but is now unable to accomplish,

Q. *How was Christ to pay the price which was due for the sin of mankind?*

A. By that wonderfull humiliation, whereby he that was equall with God, made himself of no reputation, and became obedient unto the death; sustaining both in body and soul, the curse that was due to the transgression of the Law.

Zach. 13. 7
Phil. 2. 7, 8
Gal. 4. 4

Q. *What righteousness was there required of Christ in our behalf?*

A. Both

A. Both *originall*, which he had from his conception (being conceived by the Holy Ghost, in all pureness and holiness of nature : and *actuell* ; which he performed by yielding perfect obedience in the whole course of his life, unto all the precepts of Gods, Law.

Q What is the Intercession of Christ ?

A. That part of his Priesthood, whereby he maketh request unto his Father for us, and presenteth unto him both our persons, and our imperfect Obedience ; making both of them (howsoever in themselves polluted) by the merit of his satisfaction, to be acceptable in Gods sight.

Heb. 7 25.

& 9 24.

Rom. 8. 34

John 17.

20. 24.

Exod 28.

38.

1 Pet 2 5.

Q. Thus much of that part of the Office of the Mediatour which

which is exercised in things concerning God: how doth he exercise his Office in things concerning Man?

Rom. 5. 15

17, 19.

John 5. 21.

& 17. 2, 6

Luk. 4. 18.

A. By communicating unto man that grace and redemption which he hath purchased from his Father.

Q. What parts of his Office doth he exercise here?

A. His Prophetical and Kingly Office.

Q. What is his Prophetical Office?

Deu. 18. 18

John 1. 18.

& 6. 26.

Esa 61. 1, 2

Heb. 1. 2.

& 3. 1, 2.

Mat. 23. 10

Luk. 24. 45

Acts 16. 14

1 Cor. 2.

. 10, 11, 12

A. That whereby he informeth us of the benefits of our redemption, and revealeth the whole will of his Father unto us; both by the outward means which he hath provided for the instruction of his Church, and by the inward enlightning of our mind, by his holy spirit.

Q. What

Q. What is his Kingly Office?

A. That whereby he ruleth his *Subjects*, and confoundeth all his *Enemies*.

Psal. 2. 6, 8

9.
Joh. 18. 36
37.

Edh. 1. 20, 31, 22, & 5. 23, 24. Mat. 22. 3, 7, 13.
Luk. 19. 14, 15, 27. Psal. 110. 1, 2. 1 Cor. 15. 25.

Q. How doth he rule his Subjects?

A. By making the Redemption, which he hath wrought, effectual in the Elect: calling those, whom by his Prophe- tical office he hath taught, to embrace the benefits offered unto them; and governing them being called: both by these outward ordinances which he hath instituted in his Church, and by the inward operation of his blessed spirit.

1 Cor. 15.
45.

Eph. 2. 1, 5
& 4. 1, 4
15, 16.

Col. 1. 13.
& 2. 12.

John 5. 25,
26, 27. &
17. 2.

2 Cor. 13.
14.

Q. Having thus declared the Natures and Offices of Christ

Rom. 14. 17

1 Cor. 12.

3, 4, 5.

Christ, the Mediatour of the new Covenant : what are you to consider in the condition of mankind which hold by him ?

. Two things : the participation of the grace of Christ effectually communicated by the operation of Gods spirit unto the Catholick Church, which is the Body and Spouse of Christ, out of which there is no salvation ; and the outward means ordained for the offering and effecting of the same vouchsafed unto the visible Churches.

Q. How is the grace of Christ effectually communicated to the Elect, of whom the Catholick Church doth consist ?

Joh. 17. 21

22, 23.

1 Cor 12.

13.

Eph. 5. 29,

30.

Joh 15. 1, 2

A. By that wonderfull Union, whereby Christ and his Church are made one : so that all the Elect, being ingrafted into

into

into him, grown up together
into one mystical body,
whereof he is the head.

*Q. What is the bond of this
union?*

A. The communion of Gods
spirit : which being derived
from the Man Christ Jesus
unto all the Elect, as from the
Head unto the Members giv-
eth unto them spiritual life,
and maketh them partakers
of Christ with all his bene-
fits.

*Q. What are the benefits
which arise to Gods Children
from hence?*

A. Reconciliation and
Sanctification

Q. What is Reconciliation?

A. That grace, whereby
we are freed from Gods
curse, and restored unto his
favour.

4, 5.
Rom. 6. 5:
Eph 4. 15,
16.
Col. 1. 18.
& 2. 19.
1 Cor. 12,
13.
1 Joh. 3. 24
Rom. 5. 5.
& 8. 9.
Eph 2. 22.
Phil. 2. 1

1 Cor. 9. 1.
1 Pet. 1. 2.
2 Pet. 1. 3. 4.
Col. 7. 10,
21, 22.
Rom 5. 10.
Eph. 2. 16.

D *Q. What*

Q. What are the branches of this Reconciliation?
 Gal. 4. 5, 6.

A. Justification and Adoption.

Q. What is Justification?
 Gal. 3. 8, 13, 14.

A. That grace, whereby we are freed from the guilt of sin, and accounted righteous in Christ Jesus our Redeemer.

Q. How then must sinfull man look to be justified in the sight of God?

A. By the mercy of God alone, whereby he freely bestoweth his Son upon him: whereupon the sinner being possessed of Jesus Christ, obtaineth of God remission of sins, and imputation of righteousness.
 Rom. 3. 24, 25, 26, 28.
 & 5. 15, 16, 17, 19.
 Eph. 2. 8, 9.
 Esa. 9. 6.
 Gal. 2. 15.
 Phil. 3. 8, 9.
 Rev. 1. 5.
 Col. 1. 14,
 21, 22, & 2. 13. Act. 13. 38, 39.

Q. What

Q. What is adoption?

A. That grace whereby, we are not only made friends with God, but also his Sons and heirs with Christ.

Rom. 8.

15, 17.

Gal. 3. 26.

& 4. 6, 7.

Eph. 1, 5.

Q. What is Sanctification?

A. That grace whereby we are freed from the bondage of sin remaining in us, and restored unto the freedom of righteousness.

Q. What be the parts of Sanctification?

A. Mortification whereby our natural corruption is subdued; and Vivification or quickning, whereby inherent holiness is renewed in us.

Gal. 5. 24,

25.

Eph. 4. 22,

23.

Rom. 6. 2,

3, 4, 5.

Col. 2. 11.

Q. Is there no distinction to be made among them that thus receive Christ?

A. Yes: for some are not capable of knowledge; as Infants, and such as we term

naturals : other some are of discretion. In the former sort, we are not to proceed further then Gods election, and the secret operation of the Holy Ghost. In the other there is required a lively faith, bringing forth fruit of true Holiness.

Acts 2. 39
1 Cor 7 14
& 12, 13.
Eph. 3. 17.
1 Thes. 1. 3
Tit. 3. 8.
1 Tim. 1. 5.
2 Pet. 1. 5.
Acts. 15. 9.

Q. Is it in mans power to attain this Faith and Holiness?

Phil. 1. 6.

& 2. 13.

1 Cor. 2.

12, 14,

Col. 2, 12,

13.

2 Cor. 3. 5.

2 Tim. 2 25. Jer. 31 18. 2 Pet. 1, 3, 4. Eph. 3. 2.

A. No : but God worketh them in his children, according to that measure which he in his wisdom seeth fit,

Q. What do you understand by Faith :

Eph 2. 8.

Heb. 11. 1,

2, 3, &c.

Col. 2. 7. 12

Eph. 3. 12,

17.

A. A gift of God where by a man being perswaded not only of the truth of Gods word in generall, but also so the

the promises of the Gospel in particular, applieth Christ, with all his benefits, unto the comfort of his own soul.

Q. How are we said to be justified by faith?

A. Not as though we were just for the worthiness of this vertue, for in such a respect Christ alone is our righteousness;) but because faith, and faith, only is the instrument fit to apprehend and receive (not to work or procure) our justification, and so to knit us unto Christ, that we may be made partakers of all his benefits.

Q. What is that Holiness, which accompanieth this justifying faith?

A. A gift of God where by the heart of the believer is withdrawn from evill, and

D 3

converted

John 1. 12.

& 6. 35.

Gal. 2. 16,

20.

Phil. 3. 8, 9.

1 Tim. 1. 16

Heb 10.

22, 23.

2 Cor. 13 5

Rom. 8 1.

1 Joh. 3. 9.

2 Pet. 1 4.

Tit. 2. 12,

Gal 6. 15.

converted unto newness of life.

Q. Wherein doth this Holiness shew it self?

A. First, in unfained Repentance, and then in sincere Obedience springing from the same.

Q. What are the parts of Repentance?

2 Cor. 7.

10, 11.

Jer. 31.

18, 19.

Act II 23.

& 26, 20.

A. Two. A true grief wrought in the heart of the believer, for offending so gracious a God by his former transgressions. And a conversion unto God again, with full purpose of heart ever after to cleave unto him, and to refrain from that which shall be displeasing in his sight.

Q. What is the direction of that Obedience which God requireth of Man?

A. The moral Law :
whereof

whereof the ten Commandments are an abridgement.

Q. What is the sum of the Law?

A. Love.

Q. What be the parts thereof?

A. The love which we owe unto God, commanded in the first; and the love which we owe unto our Neighbour, commanded in the second Table.

Q. How do you distinguish the four Commandments which belong unto the first Table?

A. They do either respect the conforming of the inward powers of the soul to the acknowledgment of the true God, as the first Commandment; or the holy use of the outward means of Gods worship, as the three following.

Rom. 13. 8

1 Tim. 1. 5.

Col 3. 14.

Mat. 22. 37

38, 39. 40.

Mat. 22. 30

31, 33.

Q. hat

Q. What are the duties which concern the outward means of Gods worship?

A. They are either such as are to be performed every day, or occasion shall require; or such as are appointed for a certain day.

Q. What Commandements do belong unto the first kind?

A. The Second, concerning the solemn worship of Religion; and the Third, concerning that respect which we are to have of Gods honour in the common carriage of our life.

Q. What Commandement belongeth to the second kind?

A. The Fourth; enjoining the special sanctification of the Sabbath day.

Q. How do you distinguish the six Commandements, belonging

longing to the Second Table?

A. The first five do order such actions as are joined with consent of the mind at least : the last respecteth the first motions that arise in the heart, before any consent is given.

Q. What are the duties appertaining to the first kind?

A. They are either due unto certain persons in regard of some speciall bond ; or unto all men in generall, by a common right : the first sort is set down in the fifth Commandement : the other in the four next.

Q. What is the outward means whereby the Gospell is offered unto mankind?

A. The Ministry of the Gospell ; which is exercised in the visible Church of Christ.

D5 Q. Of

Q. Of whom doth the visible Church consist?

Rev. 1. 20.

Phil. 1.

Act 20. 17

28.

1 Pet. 5. 1,

2, 3.

1 Tim. 5.

22, 13.

Rom. 12.

7, 8.

1 Cor 4. 1.

Heb. 13. 17

24.

A. Of publike Officers, ordained to be ministers of Christ and disposers of heavenly things, according to the prescript of the Lord : and the rest of the Saints, who with obedience are to subject themselves unto the Ordinances of God.

Q. What are the parts of the outward ministry?

A. The administration of the Word, and of the Ordinances annexed thereunto; which are especially Sacraments and Censures.

Q. What is the Word?

2 Chro. 17,

7, 8, 9.

Act 2. 40,

41 & 11.

20, 26.

1 Cor. 3. 5.

A. That part of the outward ministry, which consisteth in the delivery of Doctrine : and this is the ordinary instrument which God useth in

in begetting Faith.

Rom. 10.

Q. What order is there used in the delivery of the Word for the begetting of Faith?

17.

Eph. 3. 13.

A. First, the Covenant of the Law is urged, to make sin and the punishment thereof known: whereupon the sting of conscience pricketh the heart with a sense of Gods wrath, and maketh man utterly to despair of any ability in himself to obtain everlasting life. After this preparation, the promises of the Gospell are propounded: whereupon the sinner conceiving hope of pardon, sueth unto God for mercy, and particularly applyeth unto his own soul, those comfortable promises; and hath wrought in him, by the spirit of God an earnest desire at the least to believe and repent.

Rom. 3. 19.

& 7. 0, 10.

Gal. 3. 22.

23.

Act 2. 37.

Mat. 15. 24.

Pla. 32. 4, 5.

Luk. 15. 17.

18, 19.

Mar. 11. 28.

Gal. 2. 19.

20.

Heb. 4. 16.

Hos. 14. 2, 3.

Rom. 8. 15.

Q. What

Q What is a Sacrament ?

1 Cor. 10.

1, 2, 16

G n 17. 10

11.

Deut. 30, 6

Mat. 3. 11.

1 Pet. 3. 21,

Col. 2. 11,

12 13.

Act 2. 41,

42

Rom. 4 11.

A. A visible sign ordained by God to be a seal for confirmation of the promises of the Gospell unto those who perform the conditions required in the same.

Q How is this done by a Sacrament ?

A. By a fit similitude between the sign and the thing signified; the benefit of the Gospell is represented unto the eye, and the assurance of enjoying the same confirmed to such as are within the Covenant. Wherefore as the preaching of the Word is the ordinary means of begetting faith; so both it, and the holy use of the Sacraments, be the instruments of the Holy Ghost to increase and confirm the same.

Q How

Q. How many kinds of Sacraments be there?

A. Two : the first of our Admission into the Church : 1 Cor. 10. 1. 2, 3, 4.
the second of our preservation and nourishment therein ; Exo. 12. 48
to assure us of our continuall increase in Christ. In which respect, the former is once only ; the latter often to be administred.

Q. What do you understand by Censures?

A. The order which God hath appointed for the confirmation of the threatnings Mat. 18. 17. 18.
of the Gospell against the disobedient. 1 Cor. 5. 4, 5.

Q. How are these Censures exercised?

A. First, by word alone, Mat. 18. 19.
in Admonition. Secondly, 16, 17, 18.
by inflicting a penalty : either by shutting up the offender 2 Thes. 3. 14. 1 Cor. 5. 5, 11, 13.
der 2 Cor. 1. 4

5,7,8. der in the Lords prison, till
 1 Tim. 1. 30 such time as he sheweth to-
 Job. 9 22. kens of repentance; or by
 1 Cor. 16. cutting off the rotten member
 22. from the rest of the body.

*Q. Hath this administrati-
 on of the Gospell been alwaies
 after the same manner?*

Heb 11. 2, A. For substance it hath
 13 & 13 8 alwayes been the same: but
 Act. 10. 43. in regard of the manner pro-
 & 15. 11 & per to certain times, it is dis-
 26. 6,7. tinguished into two kinds;
 Luk 16. 16 the old and the new.
 John 1.
 17, 18.

Heb. 1. 1, 2. & 8. 8, 9, 10, 13, & 9 10, 11.
 2 Cor. 3. 6, 7, 8.

Heb. 1. 1. *Q. What call you the old
 & 9 10. Ministry?*

Act. 7. 44. A. That which was deli-
 2 Cor. 3. 7, 8. vered unto the Fathers:
 11. which was to continue untill
 the fulness of time, wherein
 by the coming of Christ it
 was.

was to be reformed.

Q. What were the properties of this Ministry?

A. First, the Commandments of the Law were more largely, and the promises of Christ, more sparingly and darkly propounded: these latter being so much the more generally and obscurely delivered, as the manifesting of them was further off. Secondly, the promises of things to come were shadowed with a multitude of Types and Figures; which when the truth should be exhibited, were to vanish away.

Mal. 4 4, 5
Jer. 31 31,
32, 33.
Heb. 11, 13
2 Cor. 3.
13, 18.
Heb. 8 9,
13. & 9. 1,
8, 9, 10.
2 Cor. 3.
11; 13.
Gal. 4 3, 4.
Col. 2, 16,
17.

Q. What were the chief States and Periods of this old Ministry?

A. The first from Adam to Abraham; the second from Abraham to Christ.

Q. What

Q. What were the special properties of the latter of these two Periods?

A. First, it was more especially restrained unto a certain Family and Nation. Secondly it had joined with it a solemn repetition and declaration of the first Covenant of the Law. Thirdly, besides the Ceremonies (which were greatly enlarged under *Moses*) it had Sacraments also added unto it.

Luk. 1. 54, 55.
Psa. 147. 19, 20.
Rom 9 4. & 13. 17.
Deu. 4. 1. 6, 7, 8, 37 & 14 2. & 26 18, 19.
John 1 17.
Ex. 24 7, 8.
Deut 4. 12.
13 & 5 2, 5
& 26, 27.
Rom. 10. 5. A. A. 7. 44, 45, 46, 47.
Heb. 9. 1, 2, 3.

Q. What were the ordinary Sacraments of this Ministry?

A. The Sacrament of Admission into the Church was Circumcission, instituted in the daies of *Abraham*: the other of continuall Preservation

Exo. 12 48
Jch. 7 12 2.
Gen. 17. 9, 10.
Rom. 2. 28.
29. & 4. 11.
Col. 2. 11

tion and nourishment was the Deut 30.
Paschall Lamb, instituted in^{6,7,8.}
the time of *Moses*.

Ex. 12. 3, 4

Num. 9. 11, 12. Deut. 16. 2. 1. Cor. 5. 7, 8.
1 Pet. 1. 19.

Q. What is the new administration of the Gospel?

Joh. 1. 17.

A. That which was delivered unto us by Christ : which is to continue unto the end of the World.

Heb. 1. 2. &

2, 3 4. & 3

5, 6. & 12.

25, 26, 27,

28.

Q. What are the properties thereof?

2 Cor. 3. 11

A. First it is indifferently propounded unto all people, whether they be Jews or Gentiles; and in that respect it is Catholike or Universall. Secondly, it is full of grace and truth, bringing joyfull tidings unto mankind, that whatsoever was formerly promised of Christ, is now per-

Esa. 54. 3, 2

2 & 60. 4. 5

& 65. 1.

& 66. 12,

19, 20.

Joh. 10. 16.

Rom. 10,

& 11.

Col. 1. 5, 6.

Eph. 3. 5

8.

John 1. 17

Rom. 1. 1.

1 Pet. 1. 10. formed : and so, instead of
 11, 12. the ancient types and sha-
 1 Cor. 1. 23 dows, exhibiteth the things
 24 & 2 2 9 themselves ; with a large and
 16. clear declaration of all the be-
 2 Cor. 3. 11 nefits of the Gospel.
 13, 14, 18.

*Q. What be the principall
 points of the Word of this
 Ministry ?*

Rom. 1. 1, 2
 3.

A. That Christ our Savi-
 Jch. 1 14, our (whom God by his
 45. & 19. Prophets had promised to
 28, 30. send into the World) is
 1 Tim. 3. 16 come in the flesh, and hath
 accomplished the work of our

Luk. 1. 45.

Mat 1 18.

19, 21, 22,

23.

Mat 27. 2.

16.

Mat. 12. 40

& (2). 9,

60.

Joh. 19 40

41, 42.

redemption. That he was
 conceived by the Holy Ghost,
 born of the Virgin *Mary*,
 suffered under *Pontius Pilate*,
 was crucified and died upon
 the Cross. That the Body
 and Soul being thus separated,
 his *body* was laid in the grave,
 and remained under the power
 of

of Death : and his *soul* went into the place appointed for the *souls* of the righteous; namely Paradise, the seat of the Blessed. That the third day, body & soul being joyned together again, he rose from the dead, and afterwards ascended up into heaven : where he sitteth at the right hand of his Father, untill such time as from thence he shall come unto the last Judgement.

Rom 6 9.

Luk. 23.

43, 46.

Mat. 16 21.

1 Cor. 15. 4.

2 Tim. 2. 8.

Mar. 16. 19

Act 1. 2, 9,

10, 11.

Eph. 4 10.

Heb. 1. 3.

2 Tim. 4. 1.

Q. What are the Sacraments of this Ministry?

A. The Sacrament of Admission into the Church is Baptism; which sealeth unto us our spirituall Birth : the other Sacrament of our continual Preservation is the Lords Supper; which sealeth unto us our continual nourishment.

Q. After the end of this life, what

what is to be looked for in the world to come?

A. A twofold Judgement: the one Particular, upon the soul of every man at the time of his Death; the other General, upon the souls and bodies of all men together at the time of their Resurrection.

[The particulars which concern the two Sacraments of the new Testament, and the twofold Judgement in the World to come, is to be supplied out of the latter end of the former Sum.]

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